

# FREE CHRISTIAN COMMONWEALTH.

Volume III.

LOUISVILLE, KENTUCKY, THURSDAY, APRIL 23, 1868.

Number 30

## Chicago Correspondence.

CHICAGO, April 16, 1868.

DEAR COMMONWEALTH: The polytheistic tendency of radicalism develops itself in the appointment of solemn fasts(?) to preserve the memory of its martyrs. That tendency has succeeded in wedging in the country's calendar a day known as *Assassination day*. It was observed in this most loyal of cities in the usual way. Chicago cannot yet grasp the idea of a fast-day. At a boot-blacks' mission school in the city, not long ago, the serious illness of the superintendent was announced. To the astonishment of the officers of the school, most of the boys began to stamp on the floor, as if in *applause*. Being remonstrated with, they explained that they were showing their sympathy.

In observing fasts, the people of Chicago laugh a little more than usual, and eat a little more than usual. During the war, the fast-days were the most hilarious of the season, and a generally distorted idea seemed to prevail as to their significance.

There was but a slight suspension of business on yesterday, and that was confined to the public offices. In three of the churches special services were held. Dr. Hatfield, a Methodist Radical, pastor of the Centenary Church on the West Side, delivered one of his characteristic "sermons for the hour," in which all the evils afflicting the land were attributed to the fact that "the spirit of slavery still lives." (When will they get a new expression?) A fine discourse might be expected from this quarter, for the "earnest" Hatfield is an active participant in "impeachment" meetings. The Rev. Dr. Burns, an importuned pastor, and an abolitionist such as Scotchmen only can become, delivered from his pulpit a discourse upon "The Life and Services of Abraham Lincoln." It is not a little singular that, in the face of Mr. Herndon's candid analysis of Lincoln's religious belief, ministers, and especially Presbyterian ministers, should confidently announce his to be a *spotless Christian character*. Mr. Herndon decidedly says that Lincoln was a Universalist, and quotes his strong condemnation of the orthodox and Calvinistic creed. Yet, in the face of this and overlooking the *place* of Lincoln's death, it seems to be the endeavor of men like Dr. Burns, to apotheosize him. The papal tendencies of the religious Radicals are becoming every day more apparent. They create saints with a greater rapidity.

We are to have next month the meeting of the General Conference of the Methodist Church, in our city. All the great guns of Methodism are to appear. Many of those who used to come up every four years to hurl anathemas at slavery, and the South generally, will be there. I suppose they will wake up some of the ghosts in order to ventilate their spleen. As long as they, one and all, insist that "the spirit of slavery still lives," they will find healthy occupation for their lungs. The great question to be discussed is lay representation and the admission of colored brethren.

The Northwestern Theological Seminary, among its graduates this spring, gives a missionary to Japan. Mr. C. Lomes and his young wife, sail this month for their future home. I had the pleasure of hearing Mr. L. preach on the Sabbath morning before last. A brave sermon, too, it was, on the suggestive appeal of Paul: "I beseech you, brethren, by the mercies of God, to present your bodies, a living sacrifice, which is your reasonable service."

There is very little interest taken, comparatively speaking, in foreign missions. The Board is short of funds—some forty thousand dollars. Some years ago children were educated to give to foreign missions. Now you do not hear the subject mentioned in nine-tenths of the Sabbath schools of the land; and the ministers in the pulpit seem to have given the heathen over to their idolatries. It seems natural to, when, in our own land, there are such fearful gaps of religious desolation; such terrible moral wastes, all calling for "more men." And they need them! Oh! they need them! The ambition of most of the graduates of our Theological Seminaries, leads them to seek positions as pastors of city churches, or large wealthy country churches. It is as unsanctified as it is pernicious.

This immense Western country which is being rapidly thrown open to all men, shows but "here and there a traveler" to the celestial city—few standing in the ways and calling to the "old paths." All this, truly,

## For the Free Christian Commonwealth.

Rev. E. P. Humphrey, D. D.:

DEAR SIR: You came into our midst a young man, a stranger, a young man of promise. Kentucky received you with open arms, and in advance gave you her confidence, with kindly greetings from hearts sincere. As time and intercourse progressed, she gave you connections, wide spread, of her respected and renowned citizens, and with them wealth and position. She served you well. None envied you your commanding eminence. When Kentucky's religious community deemed it important to her interest and to the interest of the religion she professed, to have a Theological Seminary of her own, separated from the erraticisms of the North, she had you appointed one of its Professors. You filled the place to the satisfaction of the community. When the General Assembly swung off from her known legitimate moorings, you were with us in an attempt to have her right herself. We notified her of the misstep she had taken: Your voice was with ours in calling upon her to pause. Your vote was with ours in censuring her course. We counted upon you as one who would adhere to the Presbyterian Church, as a church strictly adhering to all her constitutional obligations, whose members were sensitive on the binding force of the promise made to be faithful in maintaining the purity and peace of the Church. As such, we had supposed that you would, and it would have been a proud day to us, had you (as did Dr. Boardman) stood up in the General Assembly at St. Louis and battled for the right, for the maintenance of that visible written Constitution which holds us together here as visible members of Christ's living body, thereby hoping to further each other in our pilgrimage through a wilderness of many and subtle enemies. You might have been, as Dr. Boardman was, rebuffed by men who, in night secret conclave, had resolved that Kentucky should feel the keenest lash of the smiter. The *ipso facto* edict to all who shelter behind it, is like the handful of sand that covers the head of the poor mistaken ostrich. You, my Brother, and one or two others could have saved all of the Kentucky Synod, and had her, as it were, anchored within the veil, until these calamities were overpast; and then the straying brethren, becoming tired of following the multitude to do evil, would have known where to find Kentucky. Yes, Kentucky; a body for more than eighty years having annually met together as members of the same body, of the same faith, first as a Presbytery and then as a Synod. She was a body that had spoken and was heard. She was a body that had a right to speak, and ought to have been heard. As a united body, she could have afforded to stand still until the ark was ready and ordered to move.

For all that Kentucky has done for you, Dr. Humphrey, she does not claim the right to control your opinions, nor to interfere with your actions. But she has a right to express disappointment. She did not expect you to stand up in an *ipso facto* Presbytery, and then and there for that Presbytery stand forth face to face with the Church and the country, solemnly protesting against the judgment of the Court of Appeals, and the doctrines proposed in its written opinion.

If I am one of the community, I may feel called upon to accept or to deny the position you have taken.

Your paper, the *Western Presbyterian*, had, before your protest, advised resistance to this decision, even to blood—and again even to death. This was not enough; you must come with all the weight of character which you possess, and, as if commissioned to call spirits from the vasty deep, call upon all Christians and all mankind to stop the wheels of government, and by your breath to brush from office the last, best hope of freedom, the court, the civil court of last resort, to whom we all look for protection from not only civil but religious tyranny. You weigh yourself against men, at least half of whom have grown with the growth of Kentucky, of parentage planted here before Presbyterian courts had an existence here—men who have made the law and its study their life duty—one of them old in years, old in experience, old in legal disquisition, with no borrowed weight of character, no need of surroundings to enable him to stand face to face, tallest among the tall, with wise men of renown. Such men will respect their oaths of office, and scrupulously guard them from shade of shame as . Excuse me for leaving a blank; I will not humiliate the Court by the comparison. Our ecclesiastical courts would do well to remember that they, too, have oaths upon them. You, Doctor, have intruded yourself into this presence. It may be that you are not the man you took yourself to be.

You deny that it is competent for the courts of law to revise the judgment of the spiritual courts, or control any of the secular consequences thereof.—*AMICUS.*

should lead us all, as individuals, to "work while it is day." And who is there dare say: "I do not see what work I have to do." *MYCONIUS.*

## For the Free Christian Commonwealth.

Pastoral Reminiscences and Observations.

When I was first settled as a pastor, it was over two churches, both of which together covered a large territory. The people were kind in their feelings toward their young pastor, and were always urging him to visit them. This I tried to do, pastorally, as often as duty and ability allowed. Butto have fully gratified their wishes, I would have spent a large portion of each year riding over this wide region. I must have neglected my studies, and possibly have formed habits of mental idleness, ruinous to growth in knowledge and ministerial fitness.

I have observed that most church people, *everywhere*, are extremely defective in a proper knowledge of the proper and necessary use of a minister's time; and, consequently, are most unreasonable in their demands upon him in this respect. They seem to think that a young minister comes out full fledged, and having at completest command all the vast and varied themes of pulpit life. They expect to be instructed, to be profited, and to be entertained by the public services of their minister. And after he has shaken the sermons of the Sabbath out of his sleeve, as they suppose, they expect him to spend the rest of the week in visiting socially about among them. If this is not done, they do not consider that selfish gratification lies at the bottom of all their complaints and fault-findings as to this matter. They do not consider that if their pastor visits them once a month, they will complain that he does not do it twice in that period.

They will encourage him in almost any other department of his duties, except in his energetic and persevering student life. This they do not fathom nor appreciate. And yet, by the blessing of God upon it, this is the very fountain of his pulpit power, and the stream by which he makes glad the city of God. This is the spot—his study—on which he grows into an able minister of the Word, as well as into a man of great and varied knowledge. If the people find that their minister is a man of conscience, fidelity, and close study; if he grows in depth, variety, and comprehensiveness of thought and knowledge, they must concede much to him; nor attempt to interfere with these great results of a studious life.

Nothing can compensate for the want of early and widely prosecuted studies. To hear an old minister rattling away, like dry beans in a dry gourd, is a humiliating instance of unfaithfulness to early studies. Mr. A. was an admirable pastor, moving among the people, and was much loved and honored on that account.

But even this was inadequate to supply the place of pulpit power and wealth. A minister in the waning season of life, and poor in the riches of original scholarship, and more so in the treasures of wide and protracted studies and well digested knowledge, fails to feed and to satisfy his people. A wanderer about the world may do with little, but a long settled pastor must have treasures to go on, and must be always increasing them, and ever changing the richness and beauties of the gospel kaleidoscope.

And all pastors, especially as they grow old, who have never wrought deeply nor extensively in the mines of biblical and general knowledge, will find themselves failing to supply the demands of their positions, as did Mr. A.

If the churches want their pastors to be able ministers of the Word, let their demands upon their time be measured, not by self-gratification, but by that reason and moderation which comprehend the wide extent and various work of the ministry.

Every church, where it is possible and proper, should see to it that they have a house for their minister, commonly called a *study*, neat and convenient, where they can put a library of their own for his use and their benefit. This would be permanent for a succession of pastors, and would always save them the expense of books, which mostly, they are poorly able to bear. It would also be a strong but pleasant hint of what the people expected of their ministers.

*AMICUS.*

For the Free Christian Commonwealth.

Rev. E. P. Humphrey, D. D.:

DEAR SIR: You came into our midst a young man, a stranger, a young man of promise. Kentucky received you with open arms, and in advance gave you her confidence, with kindly greetings from hearts sincere. As time and intercourse progressed, she gave you connections, wide spread, of her respected and renowned citizens, and with them wealth and position.

I affirm that where, by the laws of the land, spiritual officers, as such, hold real estate for the use of others, that the officers of the civil law are bound whenever appealed to by the interested party, to inquire into the appointment of that officer. If that officer was not appointed according to the usages of his church, he cannot convey a safe title to the purchaser of the real estate. If he cannot convey a good title, how can he hold and control the same?

The civil courts do not expect the spiritual courts to inquire of them who shall or shall not distribute their sacramental elements. But they do expect them to be careful to make a faithful distribution of the lands and tenuements committed to them for special purposes.

You deny that the civil courts have authority to look into the election of ruling elders, touching the validity of such elect.

We affirm that a ruling elder must be legally elected according to the constitution of his church before he can make a good title to property vested in the elders of said church, and that only the purchaser of such property has the *right to require the church to pass upon such an election.*

For the Free Christian Commonwealth.

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Homily, No. 5.

"For my yoke is easy, and my burden is light." *Matt. 11: 30.*

The yoke and burden are Christ's, and imply subjection to Him, and active obedience in his service. Such as take the yoke of Christ upon them and learn of Him, will certainly find his yoke easy, his burden light, and that the easiest, and indeed the only safe and pleasant way of getting to heaven, is to run at the way. And as the path is straight and narrow, they must in order to secure speed, have the balm of Gilead, and the great Physician, ready in every case of emergency; lay aside every weight, and the sin which doth so easily beset them, and run the race set before them, looking unto Jesus, the author and finisher of their faith. But in order to realize fully, that the yoke of Christ is easy, and his burden light, Christians would not urge the claims of Christ upon a sinner in a cold, formal manner, but would do so with an earnestness that never fails to reach the heart of the hearer; and as he did so, he would raise his heart to God in ejaculatory prayer for a blessing upon his effort. And as often as he thought of him, or saw him, his prayers like balls of holy fire would ascend to God on his behalf; and when he entered his closet, he would wrestle like Jacob with God for his blessing upon his feeble efforts; and like Elijah, he would look for the cloud of mercy.

If new thoughts and arguments entered his mind, he would treasure them up for future use; and he would keep in circulation select tracts with which he was familiar, and such books as "Baxter's Call," "Alien's Alarm," "Flavel's Touchstone," and every thing calculated to redound to God's glory, and the salvation of souls. And as the whole church would be similarly engaged, first one Christian, and then another, and a third, and fourth, would warn the sinner of his danger, and wrestle with God in prayer in his behalf, and it would be definitely united, importunate prayer, following a proper use of appointed means.

And the various grades and ages of Christians in the church, would leave no grade or age of sinners unwarned;

nor would there be a discrepancy between the belief and practice of such a church. The word of God, a preached gospel, the lives of Christians, and the voice of reason and conscience, would all harmonize and sweep like an irresistible current in the same direction.

When the Lord's day arrived, every Christian would be found at his post,

strong in the Lord, and fully armed.

The minister's hands would be held up

for the *mark*, for the *prize* of the calling of God in Christ Jesus.

They are greatly stimulated by the *unction*, that heaven

was made *well* with afflictions when

they first started in the Christian race,

and that they *had* compassed with a

great cloud of witnesses; that heaven,

earth and hell, are *now* *over* *them*.

To the issue of the *unction*, they

are *now* *over* *them*.

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They are *now* *over</*

## Free Christian Commonwealth

LOUISVILLE, KY., THURSDAY, 23 APRIL, 1868.

Rev. STUART ROBINSON, Editor.  
Rev. GEO. O. BARNES, Cor. Editor.

DAVIDSON & ROBINSON, Publishers.

The dis-establishment of Episcopacy in Ireland in its bearings upon the Church of England Erastianism.

The establishment of Episcopacy in Ireland was no doubt a great political outrage, which the *Regium donum* to Presbyterians in Ireland, and the Maynooth grants to Roman Catholics were probably only miserable attempts to cover up. And the recent successful movement in the British Parliament for the abolition of the Episcopal establishment in Ireland is no doubt a movement toward righting a political wrong; though very manifestly the motive and ground for it far less any conviction of right than on the part of the political leaders than the fears of revolution inspired by the Fenian invasion; and still more perhaps the fear of the great radical mob, which for years past, has been "the power behind the throne, higher than the throne" in Britain not a whit less than in the United States.

No matter, however, what may have been the immediate cause of the successful movement against the Irish establishment, the fact that such leaders of English thinking on the subject of Church and State as Mr. Gladstone, have either willingly or unwillingly been brought to acquiesce in this revolution, indicates that the singular congeries of unscriptural and illogical theories which constitute the foundation of English Erastianism has at last given way and must bring English Episcopacy, ere long, to the dilemma of choosing between the theory of no visible church—except such a religious society as the mob may choose to frame for itself in furtherance of its secular political interests—and the theory, more in accordance with the churchly spirit of Episcopacy, of a visible church of Christ on earth Divinely organized with its officers, laws, and ordinances, altogether apart from and independent of the kingdoms of this world.

We have spoken of the English Episcopal Erastianism as resting upon a congeries of unscriptural and illogical theories. It is needful only to refer for a moment to the doctrines of the Church and State which have been maintained and expounded by leading thinkers of the Church of England, ancient and modern, in justification of the statement.

It is well known that while the great Reformation of the 16th century in Germany and on the continent generally, took its rise from purely religious sentiment, of which Luther may be taken as the representative, yet in England it partook more or less of a political character. On the continent the spiritual led to political emancipation; in England, political led to spiritual emancipation; The protest on the continent was against the intervention of the church between the believer and his God; in England the protest was against the usurpation by the Church over the State, and the claim for the absolute sovereignty of the nation.

This peculiarity in its origin gave a corresponding peculiarity of type to the views of the English Reformers in the church, which the views of their successors have borne down to the present day. It prevented them from perceiving the obvious gospel truth that the kingdom established by Christ in this world is not a kingdom of this world, nor can it become a part of the world-kingdom any more when the nation is Christian than when the nation is heathen. Hence in all the history of Christian learning and literature, nothing can be found more strikingly illustrative of the utter untrustworthiness of the wisdom of great men in matters of faith, than the inspired oracles that were held by the great English church from the time of the present time, the great Hooker, the great Arnolds, the

They hold the necessity of personal separation, which clean excludeth the power of one man's dealing in both; we of natural, which doth not hinder but that one man deal with another person, may in both, for a personal sway."

"So the all kind of power ecclesiastical unto the church as if it were in every degree their only right which are by proper spiritual function termed church governors, and thought not unto Christian princes in any wise appertain. (Hooker's *Ecc. Pol.* B. 8. c. 2.)

And Saravia Hooker's cotemporary and personal friend, though recognizing with the Scottish fathers afterward, the distinction between the Ecclesiastical power flowing from Christ the Mediator, and the civil power as flowing from Christ the Creator of men—yet maintained that "when the same society is both the State and the Church, then there are many duties which the Church and State must discharge in common."

The theory of Hooker, however in some of its aspects dissent from by leading thinkers among his successors in the Church of England, is substantially the theory upon which that church rests. Such writers as Warburton in the last century and Palmer in the present have sought indeed to modify it so as to obviate the force of objections to it as inconsistent with the natural liberty of the citizen on the one hand and with the spiritual liberty of the church on the other. But up to the recent application of the theory by the law lords in denying the power of the Church of England through her spiritual guides to exclude rationalism and open infidelity from her pale, as in the Colenso case, the more liberal among the writers of the church have maintained the practical identity of the English Church and the English State.

Dr. Arnold, the great thinker of the Church of England thirty years ago, as is well known, though most earnest in his advocacy of a comprehensive Church of England which should hold together in organic union all phases of English Protestantism, maintained earnestly the following propositions:

That the State is a Christian country *is the Church*, and therefore has much to do with religion.

That the church, as such, has no divine right to government.

That the true remedy for the religious troubles is an enlarged constitution of the Christian Church of England which is the State of England.

That it is superstitious and fanatical to maintain that the church is distinct from the State and independent of it, having a divinely appointed government of its own.

That the spirit of the church (in a Christian nation) is transmuted into a more perfect body and its former external organization does not remain.

The church is the spirit that was a

That the spirit of the church (in a Christian nation) is transmuted into a more perfect body and its former external organization does not remain.

That the powers that dwell in individuals acting as a government, as well as those that dwell in individuals acting for themselves, can only be secured for right uses by applying to them a religion.

That the governors are reasoning agents of the state, in their conjoint offices as such. And therefore there must be attached to this agency, as that without which none of our obligations can be met, a religion. And this religion must be that of the conscience of the government or none.

That a nation, having a personality, lies under the obligation, like the individuals composing its governing body of sanctifying the acts of that personality by the offices of religion.

Space fails for a fuller citation of the modern phases of Hooker's theory—the genuine original theory of the Church of England touching the relations of Church and State.

It will be perceived that Mr. Gladstone accepts fully the theory of Vattel,—that a nation ought to be pious,—and applies that theory to prove the right of the State of England to constitute the Church of England.

and State support than this ease of Mr. Gladstone as the pet of High Churchism thirty years ago, and Mr. Gladstone in the late Parliament of Britain.

A Convention to Declare, 1st, None but the godly shall be elected; 2d, We are the godly.

The Value and Plea of Apostolic Traditions.

The Pupils of St. John the Divine. By the author of the "Heir of Redcliffe." Macmillan & Co., J. B. Lip- pincott & Co., Publishers.

This is a beautiful volume of the Sunday Library series—beautiful in style and interesting in its subjects. Of course it would be idle to raise issues in the Episcopalian and Presbyterian controversy with a writer who aims simply to clothe in a beautiful and attractive style the history of the Apostle John and of those in the early church who are supposed to have received their instructions in the gospel from him, and taken their peculiar type of spiritual life from his original. We therefore take little account of such statements as these:

"It was fit time to give the authority of his (John's) personal inspiration to the regarding of the bishops on whom they had laid hands, as heirs of the same power, and as *absolutely their successors* and representatives in the oversight of the churches." (Preface, p. ix.)

"The spiritual gifts of the Apostles were transferred to their successors by the laying on of their hands." "The Holy Communion before, contained the idea of the sacrifice, and the synagogue service was imitated," &c. (Page 55.)

"One longs to be in glorious words respecting the saints, e. the saying, 'Let us sing psalms to the Sabbath after the manner of the early Christians,' were those who are now in times, and even now in times even from the dead."

"St. John and the early Christians rule in celebrating the resurrection. He always reckoned it a duty of killing the Passover as the 14th of the moon after the spring equinox, and kept it in memory of the sacrifice of the Lamb of God, and the third day after it as the great Day of Resurrection, without heed to the day of the week those might fall upon, and in this he was followed by all the churches in the plains of Asia."

"But the churches of Rome and of Egypt thought that the original days of the week must be observed, and they kept the day of the Lord's death always on the Fridays," &c.

"Yet the two good men treated one another with all love and reverence; and Anactus caused Polycarp, as the elder and greater, to consecrate the *Holy Eu- charist* in the assemblies of the Church, while he was at Rome." (Pp. 189-190.)

When an author writes, not as a critic or controversialist, but simply to re-create scenes in the early history of the church, without any purpose, by indirect, to incite his peculiar ecclesiastical notions, statements such as the foregoing should be passed over as not impairing materially the value of a work so well executed as this, and so valuable an auxiliary in the acquisition of definite and vivid conceptions of the primitive Christianity. With this explanation we cordially commend this beautiful volume to the attention of Christian readers of all names and all sorts. Its account of the life and writings of the Apostle John is valuable, and its stories of his "pupils" and of the persecutions of the early Christians are very interesting. The sketch of the apostle Julian is a fine model of style, and very fascinating every way.

It should ever be borne in mind, however, that it is the Apostle John himself who, at the close of his Gospel, puts us on our guard against relying upon tradition in matters of faith, or upon anything else than the written Word. "He that tell us how because we say so, it is not well." This curious incident is well worth calling to mind.

If I will tell you a secret, that is that the woman that I spake with went to the church of the brethren in Ephesus, she could not

die—yet Jesus said to her, "He shall not die, but I will that he tarry till I come." "What is that to thee?" (John xxi, 22.) The Apostle John himself suggests to us that the written inspired Word is the only reliable rule of faith and practice.

For even the sayings of our Lord himself, when published and taught in the general tradition, became corrupted in a

short time, and were ques-

tions, "What is that to me?"

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under the working of the leaven of apostasy, every sort of temptation exists to manufacture false traditions? Hence the absurdity, as all true Protestantism has ever maintained, of accepting, as the Council of Trent requires, not only Scripture, but also apostolical tradition as our rule of faith:

Still, while properly heeding this caution and the limit which it imposes in questions of faith, such sketches as these stories of St. John and his pupils are of great value to the mass of Christian readers, and this author deserves the thanks of Christian people for the attractive and scholarly style in which he has done his work.

Books from the Presbyterian Board of Publication.

Aonio Palaeario and his friends, with a revised edition of the Benefit of Christ's death. By Rev. Wm. M. Blackburn.

It is, on many accounts, to be regretted that histories, for English speaking Protestants, of the Great Reformation of the sixteenth century should have fixed attention so exclusively upon the Reformation in the countries where it had permanent success—such as Germany, Britain, and France—and so little and so incidentally upon the Reformation in its transient success as in Spain, Italy, and Poland, where it was speedily crushed out.

The testimony for the truth is not less glorious and valuable because error at last triumphed over it through the violence which silenced by bloody deaths the voice of the martyrs. The argument for the truth as it is in Jesus is not any stronger because of the ability of its friends to maintain themselves in Germany, Britain, and France; nor any the less convincing because of the refusal of tyrants to listen to it in Spain, Italy, and Poland.

It is a favorable indication, therefore, that such volumes as this of Rev. Mr. Blackburn should be added to the standard reading of the church.

The admirable tractate of the accomplished Aonio Palaeario on the "Benefit of Christ's death" furnishes to spiritual minded Christians at the same time a testimony to the harmony of views of men of all countries under the moving of the Holy Spirit on the general mind of Europe in the sixteenth century, touching all the great doctrines of grace, and a valuable statement of those doctrines—particularly of that of justification by faith—from the stand-point of an Italian scholar under the very shadow of the Vatican. And the interesting story of Palaeario, told in the manly and scholarly manner of Mr. Blackburn, must secure for it the attention of our better educated people. For as a specimen of judicious, sprightly, and scholarlike compilation—a compilation into which the author interlaces so thoroughly the spirit of a vigorous original writer—few recent efforts of this sort have been more successful. Mr. Blackburn deserves the thanks of the Protestant public.

A Week with Jesus, or lessons learned in his company. By John M. Lowrie, D. D., Pastor of the First Presbyterian Church, Fort Wayne, Ind.

This is another beautiful 12mo. of 360 pages, which all who enjoy most the spiritual lessons derived immediately from the inspired word will thank the Board for issuing. The spirit of the book is that of the "Memories of Genesant," and its exposures of the positions of the sayings and doings of our Lord are not less interesting and valuable than those of Macduff. Happening ourselves just to have passed over that part of the gospel history which forms the subject of this book in the Sabbath expositions of the historical scriptures which we have made a part of our Sabbath administrations during our whole ministry, we feel the more authorized to express an opinion of Mr. Lowrie's work even on a hasty reading. It is well done—finely written—and we commend it to the attention of our readers.

Oak Mot. By Rev. Wm. M. Baker, Pastor of the Second Presbyterian Church, Zanesville, Ind.

What the Board of Publication should have published and stereotyped this book for, or what class of persons, young, middle-aged, or old, the author intended to write for, we are at a loss to imagine. We have an indistinct recollection of seeing the name of Rev. Wm. M. Baker of Texas, connected with certain fictions of the class not "founded on fact," as part and parcel of some General Assembly doings or Board of Mission doings sometime since; and we remember also that the impressions made on our mind at the time were such as to associate his name somehow or other with that of Judas Iscariot, though a sort of "divine edition" of Judas. And on reading this volume we are inclined to judge from internal evidence that the author must be the same Rev. Mr. Baker. It is just the

sort of book which we would suppose a genius for fiction of that grade would produce. It seems to be intended as a sort of dramatic story of a Mr. Beach who broke up in the North and had to go to Texas to a Prairie Ranch called "Oak Mot." which his brother in-law, Robert Long, Esq. (known there by the sobriquet of "Uncle Brown Bob Long") had kindly prepared for his reception. This Mr. Beach had a wife who was given to that error, so wonderful in a woman, of creating for herself a world full of troubles that are going to come and then another world full of troubles about these troubles, not coming, so that she might say, "I told you so!" Mr. Beach had also a feeble bodied son Adry, and a good natured, homely little daughter who kindly took care of Adry; and a daughter Egeria, who had the propensity—also wonderful in a sentimental Miss of sixteen—for writing letters in the superlative degree to Aurelia Jones, and also to write verses. He had also two sons, Edward and Hubert, who had a passion—so strange for such boys—for riding horses, hunting deer and bear with "Uncle Bob," who was a mighty hunter, but somehow had picked up some Greek and Hebrew—and though once very wicked had now become a pious man. Such are the important statements—whether fact or fiction does not appear—upon which this Texas drama rests.

As to the tone and spirit of the mighty drama or epic our readers may form an opinion from the titles of the chapters in the "contents." These are, "Chapt. 1—In which we try to make known to you the friends at Oak Mot." Chapt. 2—"In which Egeria writes to Aurelia Jones." Chapt. 3—"In which we make the acquaintance of Uncle Brown Bob Long." Chapt. 5—"In which we are very busy indeed at Oak Mot." Chapt. 6—"In which we are, if possible, busier than ever at Oak Mot." Chapt. 7 (and last)—"In which—well, you must see for yourself!"

It will be perceived that the spirit of the author is rollicky and running over with dry wit of the style of *Gil Blas* and of the old fashioned Fielding school. The fun, however, is chiefly in the titles to the chapters, and breaks out only occasionally in the story—as, for instance, in the case of Delphy's ebony baby for whom the author creates the ineffably funny name of George Washington Andrew Jackson Abraham Lincoln. For Delphy is one of the modern negroes, and says, "Isa understand one part of de Lord's prayer 'great deal better sence freedom come. I ain't your aunty any longer, chile—no relation now—you're people and we're people now. It's de Our Fader part. Our Fader. I can see what dat means now."

So far as we can remember this is about the nearest to wit we have found in the book. The whole thing is in the lowest pitched style of that "pious yarnning" which has become the staple of the Sunday school convention speeches and Christian association speeches current in our day.

It is not very surprising that Mr. Baker's silly aspirations to be a sensationalist should have betrayed him into the folly of concocting such a stew of all the vapid platitudes of pious nonsense. But it is somewhat surprising that a Board of Publication entrusted with the funds of the church should disgrace itself and Presbyterianism by wasting those funds in the issue of such a book for the standard reading of the people.

Letter from Scotland.

EDINBURGH, April 1, 1868.

Two weeks since at a village in the South of England, Dr. Robert Lee breathed his last. Nine months ago a stroke of paralysis caused him to ask relief from his pastoral duties, in the hope that rest and quiet would restore his shattered frame. Death

went to his earthly career, and the present will, we trust, be not an inopportune moment for recounting what Dr. Lee has done, and what he essayed to do in the church of Scotland.

He was sixty-four years of age, and for the last fifteen years was considered one of the leaders of a certain phase of ecclesiastical modernization.

He occupied positions of both profit and trust in the Established Church; and it was chiefly by means of his Professorship in Edinburgh University, that he has proven so successful in his onslaughts upon Presbyterianism.

To this influence must be attributed the startling growth of Episcopacy in the Church of Scotland, and by training the young ministers for the Established Church he has surely, yet silently, undermined her foundations.

Dr. Lee was an able and skillful man. He was thoroughly in earnest, and by his own enthusiasm engendered ardor in the ranks of his followers. He was moreover an attractive and fascinating man personally; and though his enemies ecclesiastically were numerous and bitter, still socially he was a favorite. His name will

## Free Christian Commonwealth

### Tests of Character.

A great many admirable actions are overlooked by us because they are so little and common. Take, for instance, the mother who has had broken slumber, if any at all, with the nursing babe, whose wants must not be disregarded; she would fain sleep a while when the breakfast hour comes, but patiently and uncomplainingly she takes her timely seat at the table. Though exhausted and weary, she serves them all with a refreshing cup of coffee or tea before she sips it herself, and often the cup is handed back to her to be refilled before she has had time to taste her own. Do you hear her complain—this weary mother—that her breakfast is cold before she has time to eat it? And this not for one, but for every morning, perhaps, in the year. Do you call this a small thing? Try it and see. O how does woman shame us by her forbearance and fortitude in what are called little things! Ah, it is these little things which are tests of character; it is by these "little" self-denials, borne with such self-for gotten gentleness, that the humblest home is made beautiful to the eyes of angels, though we fail to see it, alas! until the chair is vacant, and the hand which kept in motion all this domestic machinery is powerless and cold!

### A Mother's Influence.

A college student, not a professor of religion, was accustomed to kneel down and pray before retiring to bed. His room-mate, who was prayerless and profane, speaking of it, said:

"It's on account of a promise he has made to his mother, I suppose."

Of his room-mate's praying, he spoke thus sneeringly, but his conjecture was probably correct.

Happy are those sons whose mothers teach them to pray, and whose influence over them on account of a pious example is so powerful that they are constrained to do as they have been taught.

The young man who was not ashamed to pray, even in the presence of his irreligious room-mate, has been for years a member of the Presbyterian church, was joined in marriage to a pious lady, and fills with honor a high station connected with one of our State governments.

The other, who made light of a mother's holy teachings, was a young man of talent and a good scholar, but after leaving college he failed to occupy a prominent position among men. He died a few years ago, probably as he had lived, a scoffer.

To a pious mother's influence many of our best men trace their elevation in the world.

### Not Seeking to be "Edified."

It is, I think, a matter for very deep regret that this is not an age in which Christian people want to be edified. It is an age in which they like to have their ears tickled, and delight to have a multiplicity of anecdotes and of exciting matter, but they little care to be well instructed in the sound and solid doctrines of the grace of God. In the old Puritan times sermons must have been tiresome to the thoughtless, but now-a-days I should think they are more tiresome to the thoughtful. The Christian of those days wanted to know a great deal of the things of God; and provided that the preacher could open up some point of Christian practice to make him holier and wiser, he was well satisfied, though the man might be no orator, and might lead him into no fields of novel speculation. Christians then did not want a new faith; but, having received the old faith, they wished to be well rooted and grounded in it, and therefore sought daily for illumination, as well as for quickening; they desired not only to have the emotions excited, but also to have the intellect richly stored with divine truth; and there must be much of this in every church, if it is built up.

*Spurgeon.*

### Jesus Praying.

If it was necessary for the sinless Jesus to spend whole nights in prayer, how much greater is the necessity in our case? What a silent rebuke is there in the example of Jesus, for those Christians who never or seldom pray. Jesus was perfectly, free from sin, he never knew the burden of a guilty conscience. There was a delightful harmony between his will and that of the Father. No sinful thought ever stained the pure mirror of his soul. Yet it was necessary for him to pray. He could not live without prayer. It was his habit to spend much time in prayer. He went apart from the multitude in order to hold communion with his Father in heaven. The

Spurgeson.

cannot plead the excuse of the three disciples; they slept for sorrow; your sleep arises from sinful negligence. "Watch and pray that ye enter not into temptation."

### Two Pictures of Death.

In a scantly furnished chamber lies an old Scotch minister with gray hair and wrinkled skin. But his brow is high and broad; his deep-set eyes are bright and piercing; a smile plays round his lips; and, though feeble and dying, he looks calm and happy. Let us speak to him and say:

"Do you think yourself dying, dear sir?"

He fixes his eyes calmly upon you, and slowly replies:

"Really, friend, I am not anxious whether I am or not; for if I die, I shall be with God; if I live, he will be with me."

Now let us step into yonder mansion. Entering a richly furnished chamber, we find a dignified personage enfolded in warm robes and seated in a large easy chair. He, too, is feeble and dying; but the light is unsteady, and he looks like a man ill at ease with himself. Let us also ask him a question:

"Mr. Gibbon, how does the world seem to you now?"

The eloquent historian of the Roman Empire—for he it is—closes his eyes for a moment, then opens them again, and with a deep sigh replies:

"All things are fleeting. When I look back I see they have been fleeting; when I look forward, all is dark and doubtful."—*Protestant Churchman.*

### A Few Words to a Father.

Take your son for a companion whenever you conveniently can; it will relieve the already overburdened anxious mother of so much care. It will gratify the boy; it will please the mother; it certainly ought to be a pleasure to you. What mother's eye would not brighten when her child is fondly cared for? And when his eyes kindles, his heart beats, and his tongue prattles faster and faster with the idea of going with father, does she not share her little boy's happiness, and is not her love deepened by her husband's consideration, so just, and yet too often so extraordinary? It will keep him and you out of places, society, and temptation into which separately you might enter.

It will establish confidence, sympathy, esteem, and love between you. It will give you abundant and very favorable opportunities to impart instruction, to infuse and cultivate noble principles, and to develop and strengthen a true manhood. It will enable him to "see the world," and to enjoy a certain liberty which may prevent that future licentiousness which so often results from a sudden freedom from long restraint.

### Christ's Sympathy for the Poor.

The Son of God appears to have an especial sympathy for the poor. Some of his most tender words of consolation were expressly intended for them. "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"—Blessed are the poor in spirit; for theirs is the kingdom of heaven." The rich were not shut out; Nicodemus the ruler was received; the offerings of the wise men of the East were accepted. But let us not forget that it was emphatically to the poor that the blessed gospel was preached.

Poverty suffered in fellowship with the Son of God, and solaced by his sympathy, has a lustre greater than that which sparkles from diadems of kings. The pious Lazarus is comforted not only when borne to Abraham's bosom, but when lying in rags at the gate, seeking crumbs from the rich man's table. His crust may be sweetened with reflections such as these: "Am I poor? so was my Lord. Am I hungry? so was my Lord. Am I homeless? the Son of Man had not where to lay his head. Shall not the disciple be as his Lord, and the servant as his great Master?"—A. L. O. E.

Some young ministers have been greatly injured by taking up their creed from a sort of second or third rate writer. Toplady, perhaps, has said that he has found his preaching most successful when it has turned on the grand doctrines of Calvinism. A young man admires Toplady, and adopts the same notion concerning his own ministry. But let him turn to a master on this subject. He will find such a man as Trail handling the sovereignty of God, and such high points of doctrine, with a holy and heavenly sweetness; which, while it renders it almost impossible not to receive his sentiments, leaves nothing on the mind but a religious savor.

*Richard Cecil.*

**Simeon on Transubstantiation.** ONE of the papers publishes from "Recollections of Simeon," the following anecdote, which bears hard upon the folly of transubstantiation.

"When Wolsey and Erasmus disputed on this point (an essential change in the elements,) Wolsey said to Erasmus at parting, 'Well, only believe that it is so, and it will be so.' Erasmus, on leaving England, borrowed Wolsey's paltry to take him to the ship; but, instead of returning it, carried the animal off with him to the Continent, and sent this answer upon:

Quid nibi disti de corpore Christi  
Credo quod edis, et edam.  
Sicut quod dico, dico, et credo,  
Credo quod habeo, et habeo."

Which may be thus paraphrased in English—If wine and bread, mere human food, becomes the Savior's flesh and blood, when I in faith receive it;

Then faith for you as much may do, And your last judge is here, If you will but believe it.

The prosperous man who yields himself up to temptation bids farewell to welfare.

Of all earthly music that which reaches farthest into heaven is the beating of a loving heart.

## For the Children.

### My Saviour.

Oh, what has Jesus done for me? He pitied me—my Saviour. My sins were great—His love was free—

He died for me—my Saviour.

Exalted by the Father's power,

He pleads for me—my Saviour.

A heavenly mansion He'll provide

For all who love His Saviour.

Jesus—dear Jesus—

Thy name is sweet, my Saviour—

When shall I see Thee face to face,

My wondrous—blessed Saviour?

To my weak steps He doth give heed,

He watcheth me—my Saviour.

He helpeth me in every need,

He loveth me—my Saviour.

How good it is to have such a Saviour!

To my poor parents—my Saviour;

And He will keep unto the end

The child that trusts His Saviour.

Jesus—dear Jesus—

Thy name is sweet, my Saviour—

Whence shall I see Thee face to face,

My wondrous—blessed Saviour?

The Little Boy's Faith.

Do you know what faith in Jesus Christ means? It is to trust in him with all our hearts. It is to give our souls to him to be saved, because there is no one else who can save us. A little story will help to make this plain to you.

A family lived in a house which stood near to a wood. On a dark night they went to bed. The wind blew among the tall trees, and large black clouds passed over the full moon. While all were asleep, a fire broke out in one of the rooms of the house. The father soon heard the loud cry of "Fire!" At first he did not know what it meant; but the cry was louder and louder. And soon there were many people, who cried, "Your house is on fire, get up, and come down." Then they knocked hard at the door. The father now sprang from his bed, and great was his alarm when he found his own house in flames! He ran again to his room, and awoke his wife. Then he took the babe, and they got out at a back door. His eldest little boy, about ten years old, was in another part of the house, near to the room where the maid slept.

The father cried, "Oh, what shall I do to save my poor boy?" He did not care about his goods; his dear son was all he thought about. He made his way to that part of the house, and met the maid flying from the flames. "Where is Charles?" cried the father. "He is in his room," said the girl. In her alarm she had come away, and forgot to bring the child with her. And now the stairs were in flames.

The wind blew on the fire, and made it burn wildly. The doors and the roof were all red and burning.

In a short time poor Charles was seen at one of the windows. "Oh father, dear father," he cried, "how shall I get out?" He could be seen by the fire in the room, but the thick black smoke kept him from seeing the people below. But he heard their voices, and he cried, "Oh, save me!"

"Here I am, my son," said the father, and he held out his arms for Charles to jump into them. "Here I am; don't fear. Drop down, and I will be sure to catch you."

Charles crept out of the window, but hung fast by it. He knew it was very high from the ground, and he was afraid to let go.

"Drop down, my dear boy," cried the father.

"Oh, I can't see you, my dear, dear father!"

"But I am here. You can trust me; I will save you."

"I am afraid, father, I shall fall."

"Let go, and don't fear," cried the father; "your father will be sure to catch you."

And now Charles felt the flames.

He was certain that if he hung there he should be burnt. He knew that his father was strong, that he loved him, and that he was waiting to save him. Then he drew in his breath, let go his hold, and in a moment he was in his father's arms. Charles was saved from the fire, and there was great joy among all the people who saw the sight.

As you read this true story, did you not see how great was the danger of little Charles? There was only one way for him to be saved from the fire. He could not see his father, but he heard his voice. He knew that his father loved him, and wished to save him. Then he felt quite sure that his father would save him. So he fell into his arms and was saved.

Do you not know that every child is in danger of being lost forever? It is the loss of both soul and body. And why? Sin has brought us into danger. How glad we should be that there is a way made known to us in the Bible in which we can be saved! Jesus saw our sad state, and he came into the world to seek and to save that which was lost?" And to save us he died on the cross. But now he is in heaven. Though we cannot see him, he sees us. And in his holy word he says that he is able and willing to save all who go to him by faith. It is as if his arms were wide open, as the arms of the father were when Charles fell into them. He tells us to come to him, and be happy. He waits to save us. He speaks to you now; and trust his words; do not forget them.

Worth Remembering.

The Rev. Mr. McNeely, in writing to a youthful parishioner, uses the following language:—"You read your Bible regularly, of course; but do try and understand it; and still more to feel it. Read more parts than one at a time. For example, if you are reading Genesis read a Psalm also. Turn the Bible into prayer. Thus, if you are reading the first Psalm, spread the Bible on the chair before you, and kneel and pray, 'O Lord, give me the blessedness of the man that walketh not in the counsel of the ungodly.' Let me not stand in the way of sinners. Let me not sit in the seat of the scornful." This is the best way of learning the meaning of the Bible, and of learning to pray." Search the Scriptures!

But what makes you think that he will save you?"

The little girl then said: "Because Jesus Christ took children in his arms, and blessed them, and said, 'Suffer little children, and forbid them not, to come unto me; for such is the kingdom of heaven.'

Was not this girl quite right?

The wonders of his love

No human words can tell,

Which brought the Saviour from above,

To save our souls from hell.

Lord Jesus, grant we to

May know thy saying grace;

Live while on earth to honor thee,

And in heaven see thy face.

### A Traveller's Story.

"Now, uncle, you said you would tell us to-night some more about your travels in Eastern countries."

"So I did, Charles; and as you and your sister Mary seem quite ready to listen to me, I may as well begin at once. But as a story is of no great value unless it teaches a lesson worth learning, I will, while I seek to please you, try also to do you good."

"In our British lands we do not know much about lofty walls around our cities. We go to sleep at night without any fear of being aroused by the alarm that an enemy is at our doors. Let me be thankful for our safe and quiet homes. In some eastern cities it is quite otherwise. High and strong walls inclose the houses for defense, and those who work in the fields, or labour outside at trades, or are on a journey, have to pass in and out through the gates in the wall."

"It is usual to shut the gates at night, and to open them at daylight. A gun is mostly fired as a signal when the gates are closed and opened. Should there be any persons beyond the walls at the evening signals, they are shut out for the night, and must find a place of rest where they can.

"One day, when going through Egypt, I was in a small boat, sailing slowly down the fair-lined river Nile. Sometimes I landed to look at the ruined temples on the side of the river, or to pluck the gay flowers that grew on the high bank. I was well aware that I had come to the city that evening, for I used to sail to another country early in the morning. 'I am all in good health,' said I to myself, as I plucked flowers, or stood looking around, or sat in a trifling delay; and when I had done, I allowed

"So I was about to go to sleep, when I heard a noise, which I

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## Free Christian Commonwealth

IS PUBLISHED EVERY WEEK AT LOUISVILLE

### TERMS OF SUBSCRIPTION:

For One Year, in advance, .....	\$ 2 00
" " after Six Months.....	3 00
ADVERTISEMENTS	

Not inconsistent with the character of the paper, will be admitted on the following terms:

For one Square (ten lines) or less, one insertion... \$ 1 00
" " one month..... 3 00
" " three months..... 6 00
" " six months..... 10 00
" " one year..... 15 00

Advertisements exceeding one square, will be charged at a proper reduction on the above rates.

All communications touching the paper, whether business or otherwise—addressed to

**DAVIDSON & ROBINSON, Publishers,**

No. 72, Fourth Street, Louisville, Ky.

**OBITUARIES extending over ten (10) times will be charged at the rate of 10cts per line—eight words to the line.**

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We send this week and shall continue to do so from time to time, specimen numbers of our paper. Those to whom they are thus sent will understand that they are requested to subscribe for the paper should they feel so disposed. We have no agents soliciting subscribers, and take this method of making them acquainted with the paper.

We shall be glad if our friends will furnish us with such names as they think will be likely to take the paper.

Christianity modestly claiming simple toleration in the Church.

The Protestant Churchman says.—"We recognize the fact that Evangelical men are in a decided, perhaps hopeless minority in the Episcopal Church. If our principles and emotions permitted, it certainly would not be our policy to institute judicial proceedings against Ritualistic offenders. The attempt would only end in laughable failure, if it did not invite such aggression as would inevitably excommunicate us from the Church. All that we claim is toleration."

Of all the keen satire perpetrated upon the Modern Episcopal Church, this is certainly the keenest. And it is not only keen but two-edged. On the one hand irresistibly comes the humble claim that a church which not only tolerates, but *pets*, the infidelity of the "Essay and Review" class on one extreme and the Chinese tomfooleries of St. Albans at the other, should tolerate a little Christianity also! On the other hand how ludicrous the position of the evangelical petitioners for violation—laboring with untiring zeal to gather lost sinners into a body wherein the most that can be promised is that Christ and his salvation shall, for the present at least, be *tolerated*, in it! And yet in its last analysis, wherein does that singular position of evangelical Episcopalians differ from that of those among us who under plea of clinging to the church of their Fathers' labor to bring men into an apostate church—as though they had no function as witness bearers to the truth.

Encouraging Prospects in the Impoverished Churches of the South-west, and the Importance of Sustaining them.

A private letter from a friend in the South-west says:

That you and the other brethren in Kentucky have the power and disposition to afford such generous assistance to our struggling churches is a very fortunate thing; otherwise many of them would have to be abandoned to the fate of the Presbyteries of the South.

Godey's Lady's Book, for May has been upon our table. It has all the latest fashions, with the usual amount of interesting reading matter. For sale by Davidson & Robinson.

### REVIEWS.

The New Eclectic Magazine.—The May number of this fine Eclectic has been received, filled with choice selections. The contents are—I. Lamartine, II. Casual Kindness, III. The Swallows of Citeaux, IV. Phineas Finn, the Irish Member, V. Mr. Disraeli, Premier of England, VI. In the Fields, VII. The Woman's Kingdom, VIII. Ecce Homo, IX. Retirement from Business, X. Scientific Memoranda, XI. Educational Department, XII. Reviews, XIII. Recent Publications, XIV. Miscellany, XV. Editorial Note.

Terms \$4.00 per annum. Address Turnball & Murdoch, 49 Lexington Street Baltimore, Md.

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### REVIEWS.

Rev. C. K. Caldwell was installed pastor of the Church of Denmark, Tenn., on the 3d Sabbath in March, by the Presbytery of the Western District.

Rev. L. C. Ransom has recently been installed pastor of the First Cumberland Presbyterian Church, Memphis, Tenn., recently occupied by Rev. Dr. Davis.

The First Cumberland Presbyterian church, Nashville, has enjoyed a gracious outpouring of the Spirit. Thirty-two have been added to the church.

The NEED OF MISSIONARIES.—There is laboring in China about one ordained missionary to every four million inhabitants. Think of the United States containing but eleven clergymen! In the Ningpo district there are thirty foreign missionaries, and seven hundred and seventy-eight communicants. Nearly three-fourths of these are connected with American societies.

The FOREIGN PRESS.—The Presbyterians say: "The Board of Foreign Missions is likely to end the year of its work, which closes on the 1st of May, with a large debt encumbering it."

The Rev. Wm. Henry Green, D. D., Professor of Biblical and Oriental Literature in the Theological Seminary at Princeton, New Jersey, has been unanimously elected President of Princeton College.

### MARRIED.

At the residence of the late father, on the 7th inst., Mr. J. W. McGaughy and Miss Haye Kinshead, by Rev. S. M. Lykett.

On the 16th of April, by Rev. J. H. Gillespie, in Haywood county, Tenn., Rev. R. B. Neely and Miss Sadie Currie.

For the Free Christian Commonwealth.  
The Presbytery of Louisville

Met in Owensboro, Ky., April 8, ult., at 7 o'clock, P. M., and was opened with a sermon by Rev. J. N. Saunders, being the last Moderator present, from the text I. John, iii, 18.

After sermon, the Presbytery was constituted with prayer by Rev. J. N. Saunders.

Rev. W. W. Duncan was elected Moderator, and Rev. R. Bell, Temporary Clerk.

Rev. L. N. Canfield, was dismissed to unite with the Presbytery of Nashville, being the last Moderator present after the usual examination was received from the Presbytery of Memphis.

The Church in Big Bend was dissolved and Dr. A. Penny was authorized to give certificates of membership, or letters of dismissal to the members of the church to such churches as they may prefer to go to, and then to report himself to the session of the 2nd Church of Louisville.

P. H. Thompson was allowed to supply the Portland Avenue Church, for six months; also Rev. W. W. Duncan.

Also Rev. J. A. Abernathy the Penn Run Church, for half his time, and Cane Run and Plum Creek church one fourth of his time; also Rev. L. P. Yandell, the Walnut Street Church; all these supplies for six months.

Each minister in our bounds, was directed to preach at least one Sabbath between this and the next stated meeting of Presbytery in some substitute place.

Shelbyville, chosen at that place, and met the Wednesday evening, August, at 8 o'clock, P. M. as the time of the next stated meeting of Presbytery.

The name of Rev. S. Williams, was dropped from the roll, inasmuch as he had renounced our jurisdiction and joined another body.

The thanks of the Presbytery were tendered to the citizens of Owensboro for their munificent hospitality, and to the Louisville and Henderson Mail line for reduction of fare to members of Presbytery.

Adjourned. Closed with prayer by Rev. P. H. Thompson.

ROBERT MORRISON,  
Stated Clerk.

Meeting of West Lexington Presbytery.

The Presbytery met in Midway on the 14th inst., and after a pleasant and harmonious session, adjourned to meet in Mount Sterling on Friday at 7 o'clock P. M. for the 2nd Sabbath in September.

The name of Rev. S. Williams, was elected moderator, and Rev. M. Van Lear temporary clerk.

New Protestant churches have been opened at Vichy, France, in which there will be services in English as well as French; and also Dunkirk. This latter church was presented with 20,000 francs by the municipal council of the town.

The Baptists are declining in Vermont. Thirty years ago they had one hundred and twenty-eight churches; now they have ninety-nine. Then they had ninety-six ministers, now they have sixty-eight; then they had 9,822 members, now they have 7,817.

Rev. Chas. R. Smith's post-office address is changed from Douglass, La., to Trenton, La. Mr. Smith is now acting as Evangelist of Red River Presbytery.

The name of Licentiates, J. C. Randolph and W. O. Goodloe, who had renounced the jurisdiction of Presbytery, were ordered to be dropped from the roll of Presbytery.

Committee on Domestic Missions, was directed to arrange with the Synods Committee of missions, for the supply of our destitute churches, and to report to Presbytery at regular meetings the amount of funds contributed by Presbytery for this purpose, and the amount apportioned within our bounds.

Committee on Finance, was directed to make an assessment on all the churches within our bounds to liquidate the Presbytery's indebtedness and to inform the churches of their assessment so that they may send the same to Treasurer of Presbytery, Rev. W. George, Midway Kentucky, before our next fall meeting.

The twenty-third convention of the General Synod of the Evangelical Lutheran church in the United States, will be held at Zion Church, Harrisburg, Pa., on Thursday, May 8, 1868.

Presbyterianism in England claims to be making progress. In thirty years it has built or acquired upward of 100 churches, having 20,000 members, and 15,000 Sunday school children. Its annual income is now \$250,000.

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